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AUTHOR Bents, Richard; Trygestad, JoAnn
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ABSTRACT

Students assessed as having different personality types were queried concerning their perspectives on peace. Two hundred seventy-five students (ages 14-18) from Poland, West Germany, and the United States defined peace and indicated the degree of influence they felt they have on the future. Differences in definitions of peace, optimism, and degree of influence on the future were found among the various personality types as designated by the Myers-Briggs Type indicator. The survey instrument (Peace Issues: Attitudes and Values Questionnaire) was a Likert-scale of 45 items designed to identify definitions of peace, student attitudes toward peace, and the degree of influence the student feels he/she has on the future. Items include: "I think our country should spend more money for bombs and other weapons"; "Peace will occur within my lifetime"; "Peace is getting along with others"; and "I know how to work toward peace." (BZ)

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# PERSPECTIVES ON PEACE

Richard Bents

The American Lutheran Church

JoAnn Trygestad

Rosemount-Apple Valley Public Schools

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## ABSTRACT

This study examined how students assessed as having different personality types defined peace, what attitudes these students held regarding peace, and the degree of influence these students feel they had on the future. Two hundred seventy-five students (ages 14-18) from Poland, West Germany, and the United States participated. This sample defined peace in personal terms, were not sure how to work toward peace, and felt they did have an influence on their future. Differences in definitions of peace, optimism, and degree of influence on the future were found among the various personality types as designated by the Myers-Briggs Type Indicator.

## Introduction

Peace is a dynamic concept. For as much as it is a basic condition of life, peace is elusive and difficult to define. It is precisely human perspectives of dynamic peace that challenge us to become not only the object of peace but also the subject of peace. It is one thing to be the object or recipient of peace which is bestowed upon you. It is quite another to become an instrument of peace, to internalize peace as a dynamic concept, to define peace and act on that definition.

This study is a first step in the development of a curriculum for peace. Since we believe that there are multiple perspectives of peace which need to be included in the curriculum, we invited our students to become part of this developmental process. The inclusion of our students became more expansive when we included three distinct groups; one from Poland, one from West Germany, and one from the United States. The groups were surveyed regarding definitions, attitudes, and influences on peace and the future. We did not differentiate by culture. Rather we combined all of the responses and then differentiated, for analysis, by personality type. Our study indicted patterns of individual preferences and tendencies toward peace based on personality type. These preferences and tendencies provide input for the development of a curriculum for peace. This study, then, was considered more of an educational tool as contrasted with a clinical survey.

## Perspectives/Theoretical Framework

A review of activities for peace and endeavors for the pursuit of peace led us to conclude that, in the main, these activities focused on commonality, uniformity, sameness, or sought universal generalizations. Efforts to establish or maintain peace have primarily sought to do so through seeking higher levels of uniformity. Commonality, cooperation, and homogeneity are pursued to provide tranquility, calm, and oneness in our world. However, from a systems perspective (von Bertalanffy, 1968), two basic forces can be identified: that force seeking ever higher levels of uniformity (homogeneity) and that force seeking ever higher levels of diversity (heterogeneity). Systems theory posits that for a healthy system these forces must be held in dynamic equilibrium.

It is essential to recognize and support forces which seek uniformity. Stabilization, conformity, and entropy are necessary influences in all systems. When operating in a healthy system, these forces maintain a constant body temperature or pulse rate within our bodies, regulate the cruise control on our cars, maintain given temperatures in our homes, and preserve world order among our societies. However, when these forces seeking uniformity are not held in balance, the eventual result is death to the system. A body temperature which seeks uniformity with the surrounding environment spells death. The same is true for pulse rates, cruise controls, thermostats, and governing agencies.

It also is essential to recognize and support forces which seek higher levels of diversity. Growth and change are also necessary forces in all systems. When operating in a healthy system, these forces promote cell division in living organisms, amplify sound waves in public address systems, accrue interest in savings accounts, and create unique thinking beings. However, when these forces seeking higher levels of diversity are not held in balance, the result is death to the system. Rampant cell division (cancer) ultimately spells death. Amplified sound waves returning to the microphone and back through the amplifier continually amplifies until eardrums or speakers are blown. Accrued interest, unchecked, will bankrupt a financial institution. Without any commonality, thinking beings would be exclusively individual without ability to exchange ideas.

The necessity of dynamic equilibrium to maintain systems is evident, then, in natural and social relationships. This perspective enables us to better understand the influences creating uniqueness and differences among individuals. This perspective also challenges us to seek peace and engage in peaceful endeavor both in ways which embrace uniformity and in ways which celebrate diversity.

Given this posture of dynamic equilibrium as the basis for a peace curriculum we sought a fluid definition of peace. Since much of what exists in peaceful pursuit stresses commonality, we are engaged in an effort to develop a peace curriculum which appreciates diversity, thereby providing a balance in approach. In the development of such peace curriculum, diversity at many levels can be explored. Before we establish strategies, techniques, or goals we wanted first to investigate variation in how individuals define peace. This study, then, would provide an initial examination of differences and how these differences may influence peaceful endeavor.

Individual differences in personality have long been a concern to psychologists (Peterson, 1982). Although there has been debate as to whether behavior patterns depend more on the situation than on a particular personality characteristic, we can acknowledge that there are certain consistencies in a person's behavior across situations that constitute or are attributable to personality traits (Mischel, 1973, 1981). This has been formulated in Jung's (1921/1971) theory of personality type and documented by Myers (1962) and others.

Variation in behavior, according to Jung, evolves from basic differences in the way individuals prefer to use their perception and judgment. Perception involves becoming aware of things, people, and ideas. One way of perceiving is to rely primarily on the process of sensing, which assimilates information through one or more of the five senses. The other way of perceiving is through the use of intuition, which reports meanings, relationships, and/or possibilities that have been worked out beyond the conscious mind. Each individual exhibits a preference for either sensing or intuition as a way of perceiving. Judgment involves all the ways of reaching conclusions about what is perceived. Individuals express a preference for either thinking (deciding impersonally on the basis of logical consequences) or feeling (deciding primarily on the basis of personal or social values) when making a decision.

Jung's theory of type also includes indices of whether a person is extroverted or introverted. Extroverts are oriented toward the outer world of people, places, and things. Introverts direct their perception and judgment toward the inner world of ideas, concepts, and the inner self.

Finally the judgment-perception index is designed to describe the process an individual prefers to use when interacting with the outer world. Either the individual prefers a judgment process (thinking or feeling) or a perception process (sensing or intuition).

The four preferences are summarized by Myers and McCaulley (1985):

| Index Preferences between | | Affects Choices as to |
|---|---|---|
| E I | E Extroversion or<br>I Introversion | Whether to direct perception judgment mainly on the outer world (E) or mainly on the world of ideas (I). |
| S N | S Sensing perception<br>N Intuitive perception | Which kind of perception is preferred when one needs or wishes to perceive. |
| T F | T Thinking judgment<br>F Feeling judgment | What kind of judgment to trust when one needs or wishes to make a decision. |
| J P | J Judgment<br>P Perception | Whether to deal with the outer world in the judging (J) attitude (using T or F) or in the perceptive (P) attitude (using S or N). |

Myers and McCaulley (1985) page 2

Using these four indices with two options each yields sixteen potential combinations called "types" (i.e. E S F J, I N T P). Differentiating individuals according to personality type then provided an example of how divergent definitions of peace may be generated. Since we live in a pluralistic society we seek ways in which the differences are communicated. Discussions of peace or peaceful endeavor are punctuated with differences in definition, attitude, strategy, and potential individual difference. It was our intent to demonstrate some of these differences so that we could use them as examples in a curriculum for peace.

**Objectives**

The purpose of this study, then, was to investigate: 1) how students from different cultures assessed as having different personality types designated by the Myers-Briggs Type Indicator (Myers, 1962) define peace; 2) what the attitudes of these students are toward peace; and 3) the degree of influence these students feel they have on the future.

**Method**

Subjects: The sample consisted of 275 students ages 14-18 from Poland, West Germany, and the United States. The Polish students were attending a UNESCO language camp in Pulawy, Poland. The Polish students were from throughout the country. The West German students were from two high schols in Hamburg, West Germany. The United States students were from one high school in the Minneapolis metropolitan area. All subjects were fluent in English.

Instruments: Three instruments were used. The survey instrument (Peace Issues: Attitudes and Values Questionnaire) is a Likert-scale of 45 items designed to identify definitions of peace, student attitudes toward peace, and the degree of influence the

student feels he/she has on the future. An open-ended interview questionnaire was designed to probe definitions of peace and future orientation of the students. Finally, the Myers-Briggs Type Indicator Form F (1962) was used to identify personality type.

Procedure: During August 1985, 100 Polish students enrolled in humanities classes were polled using the Peace Issues: Attitudes and Values Questionnaire. At the conclusion of the survey we asked for approximately 20 volunteers who would be willing to take the Myers-Briggs Type Indicator (MBTI) and be interviewed. We then administered the MBTI to the volunteers. After we scored the MBTI, we met with each student individually or in small groups (2-3 students) and explained the results of the MBTI. We then interviewed them probing for additional clarification regarding issues of peace. In October 1985 the same procedure was conducted in Hamburg, West Germany and in the Minneapolis metropolitan area. Figure 1 summarizes the response to this procedure:

**Figure 1**
**Sample Distribution**

| Item | Total Sample N=275) | Location: West Germany (N-89) | Location: Poland N-96) | Location: USA N-90) | With MBTI N=56) | Without MBTI (N-219) |
|---|---|---|---|---|---|---|
| **Age** | | | | | | |
| Mean | 16.6 | 15.0 | 17.0 | 16.9 | 16.6 | 16.6 |
| S.D. | 1.4 | 1.9 | 0.9 | 0.6 | 1.0 | 1.4 |
| **Sex** | | | | | | |
| Female | 56% | 62% | 67% | 40% | 52% | 58% |

A total of 56 subjects participated in the MBTI testing and interviews. Thus the results are to be taken as suggestive rather than conclusive. Further, using a self-selection procedure for the interviews and for the MBTI could result in a skewed sample. Therefore, we consulted MBTI population norms for comparison. The available MBTI distribution scores included 12,860 male and 20,006 female high school students from the United States. Figure 2 summarizes these results and contrasts our distribution:

Figure 2
Comparison of MBTI Norms with Sample in This Study

| | MBTI Norms | This Study |
|---|---|---|
| Extroverts | 61% | 52% |
| Introverts | 39% | 48% |
| Sensing types | 59% | 46% |
| Intuitive types | 41% | 54% |
| Thinking types | 49% | 52% |
| Feeling types | 51% | 48% |
| Judging types | 36% | 29% |
| Perceptive types | 64% | 71% |

While no two population samples are ever identical, the sample in this study closely resembled the larger sample of high school students. This study sample is slightly over-represented by introverts, something that would not be expected in a self-selected sample. The largest discrepancies, however, are the number of intuitive types and the absence of sensing types. These should be noted as deviating from the larger population norm. However, for the analysis of data having each category well represented is desirable.

**Results**

In the main, the sample we surveyed defined peace as being a personal consideration. That is, approximately 80% of the respondents indicated that peace begins with individuals, requires personal involvement (74%), is harmony or tranquility within each person (77%), and peace is getting along with others (86%).

Seventy-two percent of the respondents indicated that peace is resolving world issues; 56% indicated that "peace is the absence of conflicts," while 20% indicated that they were not sure, and 23% disagreed with that statement. When asked to respond to the statement "peace is exciting," 41% indicated they were not sure, while 23% disagreed and 36% agreed.

When asked about the necessity of nuclear weapons, 12% of the students indicated that we must have them to prevent war, 11% indicated that we should not eliminate all atomic weapons, and 8% indicated more money should be spent for more weapons. Reciprocally, 80% indicated more money should not be spent, and 62% indicated that these weapons would not prevent war. Forty percent of the students indicated that they were not sure that any discussion of arms reduction was going to resolve the issue of nuclear warfare, 35% indicated that the discussions would do no good at all, and 25% felt that arms talks could resolve the issue.

Fifty percent of the respondents indicated that they were not sure how to work toward peace and another 25% indicated they did not know how at all. Therefore, a full 75% of the sample did not know or was unsure how to work toward peace. Concurrently, 37% or 100 of the respondents felt that their efforts would make a difference in achieving peace. Of these 100 respondents that felt their efforts would make a difference in achieving peace, 69% indicated that they were not sure how to work toward peace or did not know at all.

While 42% of the students indicated that they were not sure that their efforts would make a difference in achieving peace, another 21% indicated that their efforts would not make a difference at all. However, 58% of the respondents felt they had "very much" or "quite a bit" of influence over what happens in the future. Only 4% indicated they had no influence at all. Concurrently, 71% of the students felt their life has a purpose, with only 7% feeling their life had no purpose.

Finally, 58% of the respondents indicated that peace can only be achieved slowly while 17% indicated that they felt peace would occur within their lifetime. Another 33% of all the respondents indicated that they felt peace would not occur during their lifetime, a full 50% were unsure.

In summary, the sample we surveyed generally defined peace in personal terms, were not sure how to work toward peace, but felt they did have an influence on their future. The majority of the respondents indicated that nuclear weapons were not necessary to achieve peace. They felt their life has a purpose and that peace could be achieved albeit slowly.

A cursory review of the results indicated some potential differences among cultural sub-samples. However, because we did not seek nor obtain a representative cultural sample for any of these groups we did not attempt any analysis of that data.

**Results, Sensors and Intuitors**

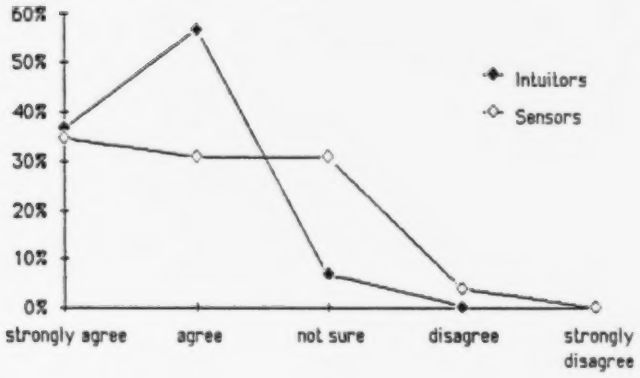
Differentiating the subjects by the way they prefer to use their perception, sensing or intuiting (Jung 1921-1971; Myers-Briggs, 1962), yielded the following:

First, the responses of the sensors were more clustered around the mean on 21 of the 45 items than were the responses of the intuitors. Their responses were more clustered than the responses of the sensors on only 7 items. The range of distribution was the same on 17 of the 45 items.

The 7 items on which the sensors exhibited a wider range of response dealt with more concrete notions. That is, the sensor's responses varied more on items such as "peace requires personal involvement" (see Figure 3), and "more money should be spent on bombs and weapons" (see Figure 4). The sensor's responses clustered more on more general or abstract items such as "peace is the absence of conflicts" (see Figure 5) or peace is "you scratch my back and I will scratch yours" (see Figure 6).

## Figure 3

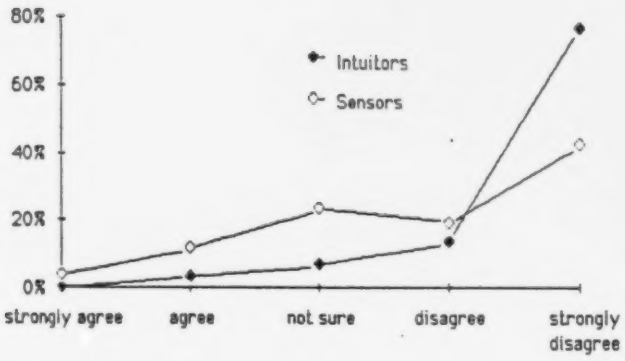
PEACE REQUIRES PERSONAL INVOLVEMENT




chi square = 7.8 with 3 DF
significance = .051

## Figure 4

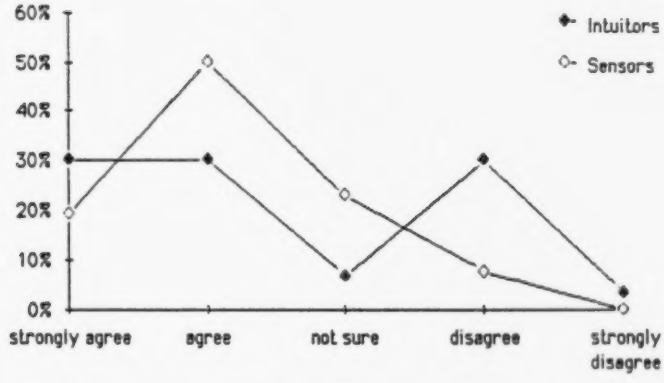
I THINK OUR COUNTRY SHOULD SPEND MORE MONEY FOR BOMBS AND OTHER WEAPONS




chi square = 8.1 with 4 DF
significance = .088

## Figure 5

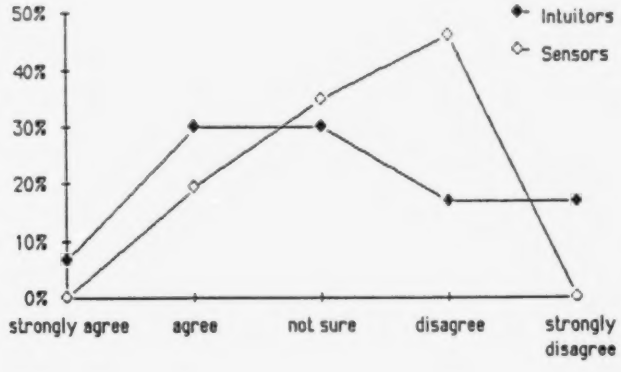
PEACE IS THE ABSENCE OF CONFLICTS




chi square = 9.1 with 4 DF
significance = .059

## Figure 6

PEACE IS THE IDEA THAT "YOU SCRATCH MY BACK AND I WILL SCRATCH YOURS"

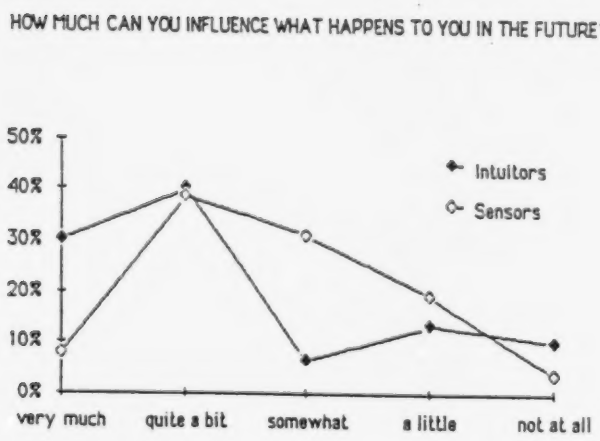



chi square = 10.8 with 4 DF
significance = .029

The responses of the intuitors exhibited more diversity to abstract items such as shown in Figure 5 and 6. Furthermore, 73% of the intuitors agreed with the statement, "peace begins with individuals," while 10% disagreed. None of the sensors disagreed, but 15% were unsure, leaving 85% in agreement (chi square = 7.327 with 3 D.F. Sig = .062). Eighty-seven percent of the intuitors agreed with the statement that peace is harmony or tranquility. Three percent disagreed. Again, none of the sensors disagreed but 23% were unsure. There was no significant difference here between the responses of the sensors or intuitors. When asked to respond to "peace is the absence of conflicts, 60% of the intuitors agreed; 33% disagreed.

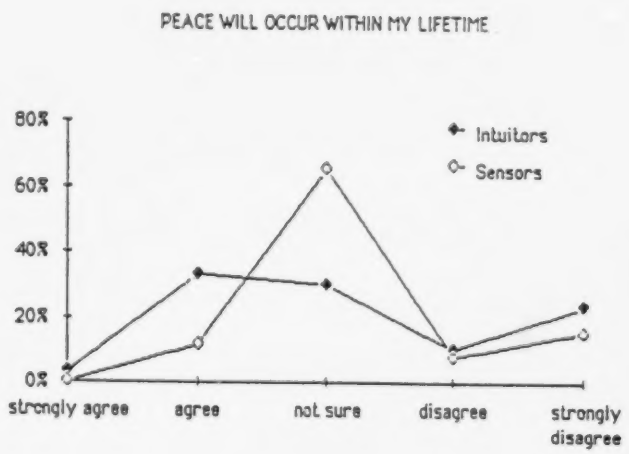
The orientation toward the future of the sensors differed from that of the intuitors. When asked if their life had purpose both the sensors and intuitors agreed, 86% and 73% respectively. However, when asked, "how much can you influence what happens to you in the future," the intuitors were more confident with 70% indicating either "very much" or "quite a bit." The sensors were less confident with 69% indicating "quite a bit" or "somewhat" (see Figure 7). Both groups tended to agree that peace can only be achieved slowly, sensors 58% in agreement and intuitors 60% in agreement. However, only 12% of the sensors felt that peace would occur within their lifetime; 23% of the sensors did not feel that peace would occur in their lifetime and 65% were unsure. Concurrently, 37% of the intuitors felt that peace would occur in their lifetime while 33% felt that it would not (see Figure 8).

**Figure 7**




chi square = 9.11 with 4 DF
significance = .059

**Figure 8**

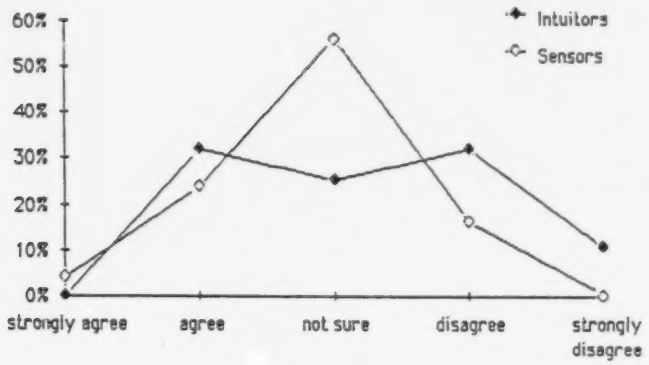



chi square = 8.0 with 4 DF
significance = .091

The responses of the sensors represent a more moderate view of their impact on the future and limited confidence in peace occurring in their lifetime. The intuitor's responses indicate they are more confident in their influence on the future but are split on the particular time frame. Further, the sensors are generally unsure as to whether their efforts will make a difference in achieving peace. The intuitors are more split in their responses (see Figure 9).

**Figure 9**

MY EFFORTS WILL MAKE A DIFFERENCE IN ACHIEVING PEACE



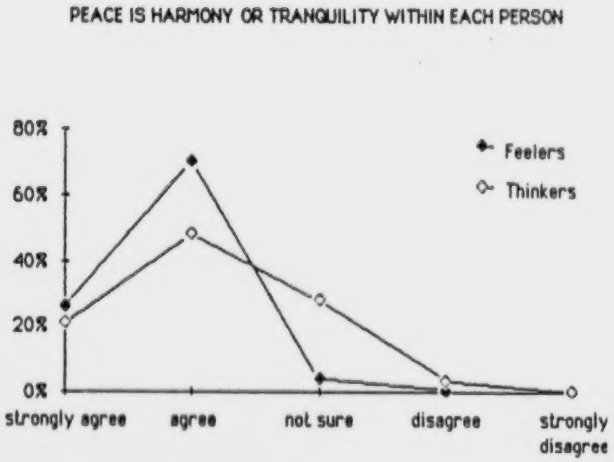

chi square = 8.7 with 4 DF
significance = .069

Sensors and intuitors did not agree on whether more money should be spent on weapons. Fifteen percent of the sensors agree that more money should be spent on bombs and weapons; 62% disagree. However, 90% of the intuitors disagreed with this statement and only 3% agreed (as shown on Figure 4). Both the sensors and the intuitors generally indicated that nuclear weapons are not necessary to prevent war and that discussions of nuclear arms are not likely to resolve the issue of nuclear warfare.

**Results, Feeling Types and Thinking Types**

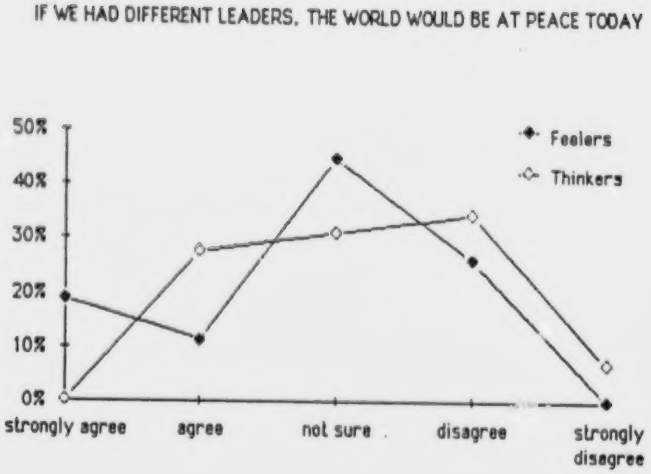
A comparison between feeling types and thinking types resulted in little difference. The way in which decisions are made as measured by the MBTI had little impact on this survey. However, the two items that did identify a discrepancy could have been predicted by type theory. One might expect, according to the theory, that the feelers would be more oriented toward understanding people and more concerned with harmony than the thinking types. The feelers overwhelmingly agreed (96%) with the statement "peace is harmony or tranquility within each person" (see Figure 10). The thinkers were less enthusiastic (69% agreed and 28% unsure). Accordingly, when asked, "If we had different leaders the world would be at peace today" the feelers tended to agree and the thinkers tended to disagree (see Figure 11).

Figure 10




chi square = 7.22 with 3 DF
significance = .065

Figure 11

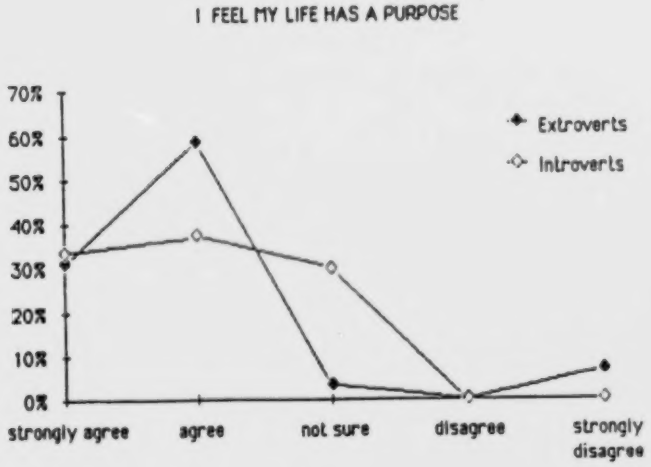



chi square = 10.17 with 4 DF
significance = .038

## Results, Extroverts and Introverts

The personality types preferring the outer world (Extroversion) or the inner world (Introversion) yielded minimal differences as well. The only item registering a significant difference was, "I feel my life has a purpose." The extroverts agreed (90%). Seventy percent of the introverts agreed; the remaining 30% were unsure (see Figure 12).

Figure 12



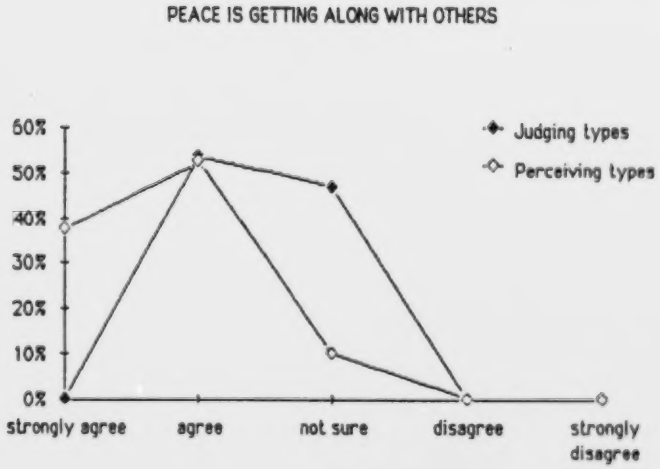

chi square = 9.2 with 3 DF
significance = .027

**Results, Judging Types and Perceiving Types**

The preference for a judging attitude or a perceptive attitude toward the outer world yielded some differences. The responses of the judging types were clustered, perhaps due in part to their limited number. There were only 15 subjects exhibiting a preference for judging while 41 of the subjects indicated a preference for perceiving. The scores can easily be skewed with such a limited number. Therefore, we only highlighted the most salient items for discussion purposes only.

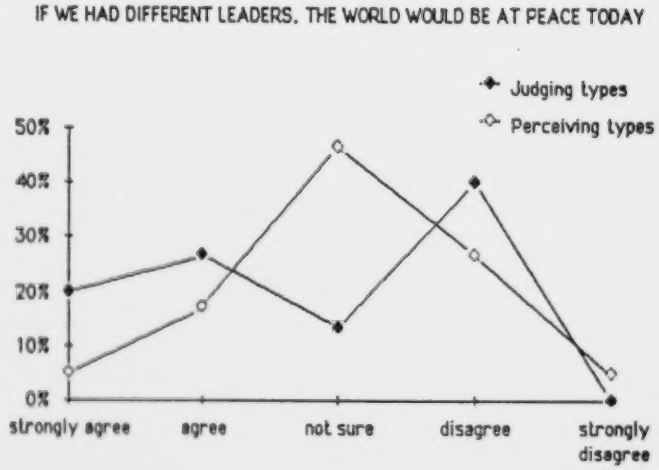
When asked to respond to, "peace is getting along with others," the perceiving types generally agreed (90%) while 47% of the judging types were unsure (see Figure 13). When asked, "if we had different leaders the world would be at peace today," the judging types either agreed (47%) or disagreed (40%). The perceiving types were predominantly unsure (47%) and the responses ranged from strongly agree to strongly disagree (see Figure 14).

**Figure 13**




chi square = 12.96 with 2 DF
significance = .002

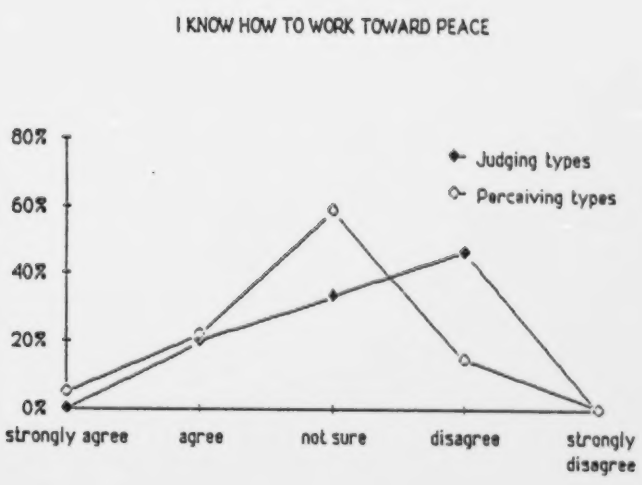
**Figure 14**




chi square = 7.88 with 4 DF
significance = .096

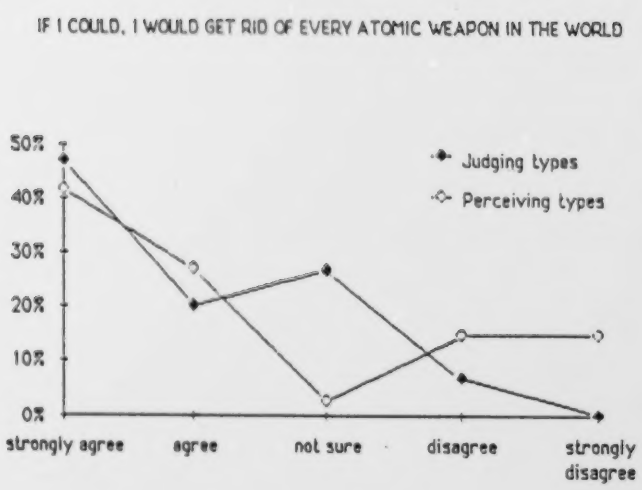
The judging types tended to disagree when asked to respond to "I know how to work toward peace." The perceiving types were somewhat unsure, and tended to agree (see Figure 15).

Figure 15




chi square = 6.95 with 3 DF
significance = .073

Figure 16




chi square =10.25 with 4 DF
significance = .037

The judging types would generally do away with all atomic weapons. Only 7% indicated that they would not. The perceiving types, however, were split on the issue. Sixty-eight percent agreed that all atomic weapons should be discarded. Twenty-nine percent of the perceiving types disagreed (see Figure 16).

**Results Summary**

Some differences in definitions and attitudes regarding peace as well as influence on the future were identified when differentiating the subjects by personality type. The differences are summarized here and highlighted with quotes from the interviews.

The sensors strongly felt that peace begins with individuals and that peace is the absence of conflicts. Although they largely felt that no more money should be spent for bombs and other weapons, they were not in consensus and some sensors strongly agreed that more money should be spent in this manner.

The sensors were less confident about how much influence they had on the future than were the intuitors. The sensors were basically unsure as to whether their efforts will make a difference in achieving peace. They were also generally unsure about peace occurring within their lifetime.

Comments from sensors included:

"Peace is understanding of self . . . it begins with the personal before getting along with others."
"We can achieve peace if everyone would take care of themselves."
"Peace is understanding. It is easier to say what it isn't . . . it is without conflict . . . no problems."

"We will always have wars. It is possible to have peace but not everyone wants peace. The future will be the same as now, but with greater problems. I think there is a difference between what would really happen and what I would like to happen."

"Achieving peace is not impossible but it is difficult to live in peace because we can't talk or change the situation; but our government may change the situation. The future will be much like today . . . no difference."

The intuitors felt that peace requires personal involvement, although it does not begin with the individual. They strongly indicated that monies should not be spent for weapons. The intuitors were more accepting of conflict as part of their definition of peace.

The intuitors felt they had "very much" or "quite a bit" of influence on the future. They also tended to think that peace would occur in their lifetime, but they were split on whether or not their efforts would make a difference in achieving peace. This attitude is best summarized by the following comment from a Polish student: "I am only Polish girl, but I may stop wars. I don't know how . . . I can talk with my friends about the present situation . . . it is a start."

Additional comments from intuitors included:

"Peace is a great idea, a wonderful idea . . . it is difficult for one person, but if many persons pursue peace then it is possible, it depends on other people too. I believe in peace . . . maybe not in 50 years, maybe in 100, 200, 300, but it will be."

"Peace is people getting along, but people must be open-minded. All powers are equally guilty. People need to travel . . . if the United States and Russia would resolve their differences, peace would come . . . there must be some way to stop total destruction."

"Peace is internal quiet, calm, love in the heart and soul. It can be achieved by improving oneself and restoring the belief that we are all brothers and sisters that love one another."

"The major barrier to peace is the lack of communication, not necessarily between countries but between levels of bureaucracy."

The diversity of opinion and thought among intuitors is evident in the comments as well as in the survey results.

The comparison between feeling types and thinking types resulted in little difference. However, the feelers overwhelmingly agreed that peace is harmony or tranquility within each person. Further, the feelers agreed that if we had different leaders the world would be at peace today. Comments from feelers included:

"Peace is a state of mind, relaxed, tranquil . . . rather intangible. It could be exciting but I don't think of it in that way."

"Peace requires sacrifice and desire to recognize the needs of others. The future will be like now, but it depends on the leaders. One decision could change the world right now."

The thinkers did not share the same confidence in leaders and they hold a less personal view regarding the course of events. Comments from thinkers included:

"Peace is an agreement of people . . . real peace is friendship with an opponent but no permanent truce . . . it is the opposite of war."
"Peace can be achieved, anything is possible, but not probable. Peace can lead to stagnation therefore nations want to control it."

There was little difference among introverts and extroverts. The differences between the judging types and perceiving types were minimal as well and, due to the small number of judging types the results must be held in question.

**Discussion**

The way in which individuals prefer to use their perception (become aware of things, people, and ideas as measured by the Meyer-Briggs Type Indicator) did indeed affect attitudes and definitions of peace. The sensors, those who prefer to use one or more of their five senses to become aware of their milieu, agreed more strongly that peace begins with individuals and that peace is the absence of conflicts. The sensors were unsure about the impact of their efforts in achieving peace and their influence on the future. They were less sure about peace occurring within their lifetime as well.

The intuitors, those who prefer to use intuition to become aware of things, people, and ideas, exhibited a wider range of diversity than did the sensors. However, they could more readily accept conflict as a part of the definition of peace. The intuitors strongly felt that peace requires personal involvement, although peace does not necessarily begin with individuals. They were split on the issues of whether their efforts would make a difference in achieving peace and whether peace would occur in their lifetime. The intuitors were more optimistic on these issues than were the sensors. Further, the intuitors were dramatically more optimistic about how much they could influence the future.

These discrepancies between sensors and intuitors lead us to assert that sensors regard concepts of peace with much uncertainty or tentativeness. With them, we must seek more concrete ways of discussing the concepts of peace. A highly structured presentation using concrete examples and then moving to more abstract concepts was found to be most productive with sensors (Eggins, 1979). This approach is likely to be useful in a peace curriculum when dealing with sensing types. We must also be sensitive to the sensors' lack of confidence in influencing the future. Starting with the concrete and practical may address this issue as well.

The intuitors, on the other hand, are more optimistic and confident regarding their influence on the future. In making a suggestion here, we must be sensitive to the range of diversity among intuitors. Intuitors benefit most from less-structured, inductive approaches to learning (Carlson and Levy 1973; and Eggins, 1979). These approaches allow for diversity. The basic optimism and confidence of the majority of intuitors can be appreciated in this type of forum. Concurrently, the intuitor with a different outlook can be heard as well.

Interestingly on the more abstract items the intuitors were more diverse. On the more concrete items, the intuitors were more homogeneous. The reverse was true of the sensors. This factor can also be underscored as we work with our students. When we approach the peace issue in the mode more preferred by the individual a more definitive stance is likely to be taken. When we discuss the peace concept in terms other than the preferred mode more uncertainty is likely to be exhibited.

Similar comments can be made about the preferred mode of decision-making. While only two items produced statistically significant differences, those individuals who make decisions based on feeling or a particular value position agreed more strongly with "people centered" items. The thinkers, who make decisions based on rational thought, were less positive about these items. For the feelers, personal harmony and tranquility and world leaders are held in higher esteem. The thinkers place less value on these dimensions. What is perhaps more interesting are the items which did not produce any statistical differences such as, "Peace requires personal involvement." "I know how to work toward peace," or "I think having atomic weapons is necessary to prevent war." Thinkers and feelers did not display much difference on those items.

The survey did identify some differences by personality type. These can be used as examples of differing views of peace to be refined, tested, and challenged. The development of a curriculum for peace may include these preliminary findings to sensitize teacher and student alike to the multiple perspectives of peace.

**Further Study**

This effort was a modest first step in the development of a curriculum for peace. We attempted to involve our students in the development so that they might experience with us the exploration of perspectives of peace. As a result of this endeavor we suggest the following:

—An attempt should be made to obtain a culturally representative sample from the three groups. We noted numerous tendencies of potential cultural differences. These should be explored.

—A much larger sample should be drawn so that the full Myer-Briggs Type Indicator categories can be explored. Indeed differences exist in the broad categories. As the characteristics are combined and become more specific, more differences on definition and attitude toward peace might be exhibited.

—Classification schemes other than the Myers-Briggs Type Indicator might be utilized to further demonstrate differing perspectives of peace. If we take seriously the notion of plurality and diversity, then we must also employ a range of classification schemes to demonstrate yet further heterogeneity.

Finally a rather intimidating mandate emerged from this study: there is a high need for tools, techniques, strategies, ways to work toward or exhibit peace. Seventy-five percent of the respondents were unsure or indicated that they did not know how to work toward peace. We must respond to that condition. Thirty-seven percent or 100 of the respondents indicated that they felt their efforts would make a difference in achieving peace. This is a vast reservoir of optimism. Yet 69% of these respondents are believing that they can make a difference but do not know what to do.

We feel the challenge. We are excited by the possibilities and potentials.

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Richard Bents
RB/gm1d
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